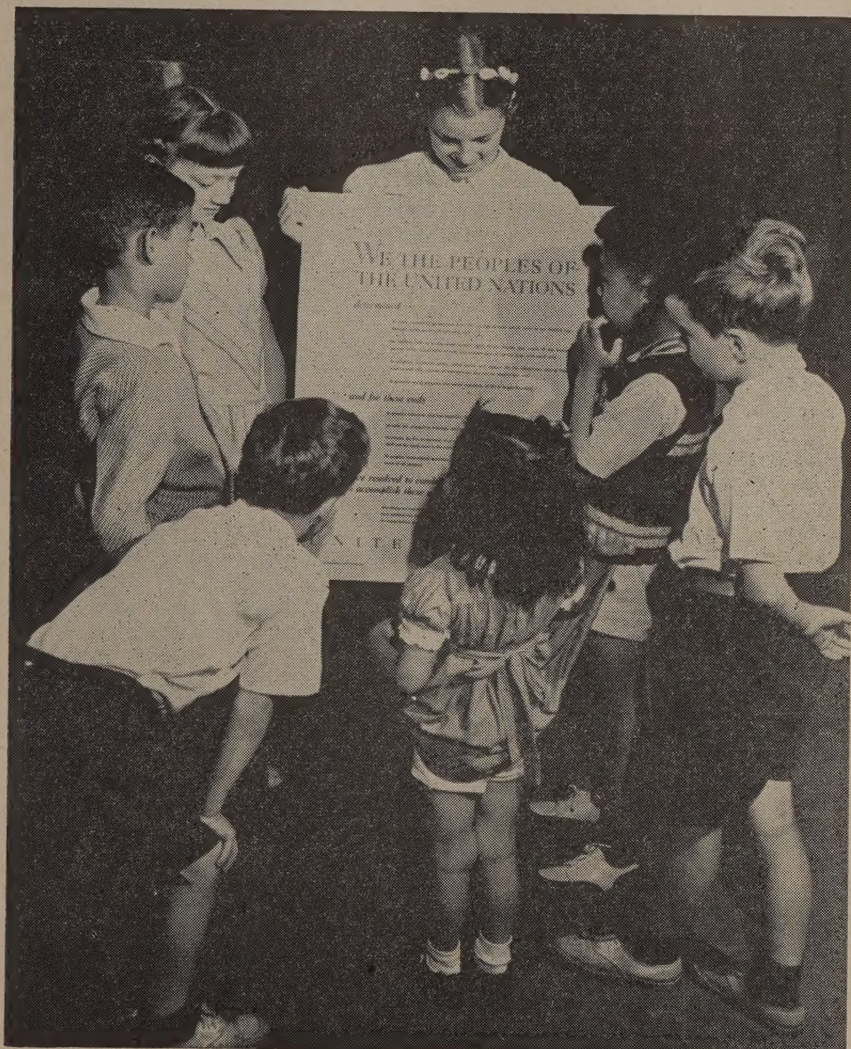


The AMERICAN FRIEND

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Berkeley, California

OCTOBER 3, 1957



Religious News Service Photo

"We . . . The United Nations" — children of members of the United Nations Secretariat read the preamble to the U.N. charter. United Nations Week is being observed this year from October 20-27. Some churches observe World Order Sunday on October 20, and a message prepared by the National Council of Churches for this Sunday concludes:

"He will not fail or be discouraged
till he has established justice in the earth;
and the coastlands wait for his law."

Western Yearly Meeting Holds 100th Session

Western Yearly Meeting met this summer in its 100th annual assembly. We are looking forward to the celebration of our 100th year in 1958.

The concern that seemed to recur was that we as a Society of Friends cannot live on our heritage if we would go forward and make a meaningful and effective witness for God's Truth as we interpret it. Only as the spiritual level of individuals is raised by personnel commitment and dedication to the will of God will the spiritual level of the Society of Friends be raised. We must realize as members of local meetings how important each one of us is in its spiritual life. We must give time for listening to the voice of God, and be willing to obey. In these ways will leadership among us be strengthened.

Different aspects of this were brought out by many of our speakers: Glenn Reece, as he spoke to Ministry and Counsel session; Harold Walker, our devotional leader, as he spoke to the largest assembly on Sunday morning; Thomas Jones, on Sunday afternoon; David Castle, in speaking for the Committee on the Training and Recording of Ministers; and Leonard Hall, for the religious Education Committee.

This concern was also brought by Henry Cadbury in the Quaker Lecture on "The Place of Friends among the Churches." He felt that we have a place in the ecumenical movement. He said: "We serve as a challenge in the matter of certain testimonies, such as simplicity in manner of living, spiritual democracy, freedom of conscience and of worship, and opposition to war. We cannot make our testimony known in an aggressive way but by the example of our individual and corporate lives."

Anna Langston from Ramallah and Dr. Wilbur Beeson from Kenya, only recently returned from their respective fields, made us realize what challenging doors are open for us there. They made us see so vividly what trusts we would betray if we now lay down the handles of the plow.

As always Raymond Wilson in his talks gave us much information, a keen sense of his concern for mankind, and an uneasy conscience, a feeling that we had left something undone that we should have done.

The reading of the foreign epistles was particularly meaningful this year. We were made to feel more closely a part of "Friends everywhere" by personal comments from Lela and Sumner Mills and Errol T. Elliott, who so recently had been present at the meetings of some of these groups.

Junior Yearly Meeting had another successful year under the guidance of Catherine Cain, our Director of Religious Education. The Yearly Meeting has been well pleased with her work in the Meetings and in the camp sessions at Quaker Haven.

At the close of the annual report given by Glenn Reece, the Yearly Meeting body stood in appreciation of his thirteen years of untiring, devoted and inspired leadership as our superintendent. He asked that the Yearly Meeting give the same sincere, devoted, loving cooperation that it has given him to Norval Webb, his successor. We wish Glenn Reece God speed as he enters upon his wider field of service.

Eurah Marshall

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Merritt Murphy, Editor

Eleanor Zelliott, Associate Editor
Frances Ryan, Assistant for Circulation and Advertising
E. Merrill Root, Editor of Poetry

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Alexander C. Purdy	Hartford, Connecticut
Dorothy Gilbert Thorne	Wilmington, Ohio
T. Canby Jones	Wilmington, Ohio
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Editorials. . .

Fellowship

The close-knit fellowship of those who are members of the kingdom family is indicated in the prayer of Jesus, "That they *all* may be one;" and in His teaching, "If a man love not his brother whom he has seen, how can he love God whom he has not seen?"

Our fellowship with God is parallel to our fellowship with our brother. These grow together and are inseparable.

Another statement of Jesus', "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," reveals how fully He identifies Himself with each member of the family and how our attitudes, words and acts toward others are taken "upon Himself."

Fellowship, love and common concern within the family of God should be all-inclusive and very real. It is laid upon us, as individual Friends, to so witness to such inclusive fellowship that it may become operative in the lives of our fellow men.

Glenn A. Reece

"Decently and in Order"

We as Friends are under an obligation to consider the merits of an international organization such as the United Nations. The very first suggestion of an association of nations seems to have come from a Friend, William Penn. Going back much farther, the Qumran Community which produced the Dead Sea Scrolls, probably about 150 B.C., had Rules of Discipline, even though they were like-minded men. Even communities of Christian people, such as have been gathered in monasteries, learned they needed rules to go by. If we are to have peace between nations, rules which can be enforced on individuals seem to be necessary.

Many clergy, in the 1780's, violently opposed the new proposed constitution of the United States because they believed it "unequally yoked" their Christian church members with the atheists of the cities and the criminals who had been shipped to Georgia in the preceding years. Every argument one hears today against the United Nations seems to have been used against the government which was established under the new President, George Washington, in 1789. Yet the colonies and states had learned they could not live at peace under the loose "Articles of Confederation" which permitted New York and Connecticut to use state militia against each other, and the cry went up to strengthen the central government. For exactly the same reasons many concerned people are now anxious to strengthen the United Nations. I believe it must be strengthened before we can have

peace.

I am a pacifist, yet I believe law and order are necessary for peace. There must be enforcement against the lawless. While an army operates against nations, true law enforcement operates against individuals, and our FBI can enter any state seeking those who violate Federal law. So the U.N. needs an international police force to seek out those who violate international law, being able to enter the nations to do so. Again it would be shared sovereignty, with the nation having her internal affairs guaranteed to her own government, but with the association of nations, which Penn envisaged, able to seek out those who were international criminals. Paul said, "Let everything be done decently and in order," and we need to follow his dictum in international affairs as well as in our own lives.

Milton Hadley

Oberlin's Impact

The measurement of return for any kingdom enterprise is ever difficult to take. As one of four Friends who represented the Five Years Meeting at the Oberlin Conference on Faith and Order, (reported in the following pages of this issue) I found my hope strengthened as we proceeded.

This conference, having a higher percentage of lay persons and youth than any previous one, in thoughtful study of the theme, "The Nature of the Unity We Seek," gave little emphasis to organizational unity, but more to our common spirit and purpose.

Recognition was made of the unity we now have, which is in Christ and that this unity is not our achievement, but is the gift of God.

The failure of the church, in its various branches, to manifest this unity was frankly faced. Responsibility to carry out divine commands was readily acknowledged.

The common mission of the church was considered and we recognized the true purpose of the church in the world would lead us to:

1. Remove lines of non-acceptance into our fellowship of persons due to class, race or economic factors.
2. Minister to the entire cross-section of our communities.
3. Use every available means to bring our witness and service to the high level suggested by our statement of faith.
4. Cease to conform merely to the culture of the community, but rather challenge all by the claims of the kingdom of God.

These, among other hopeful signs, caused me to be greatly encouraged about the place and witness of the whole church now and in future years. I, for one, desire most earnestly to have some share in achieving the true purpose of our divinely entrusted mission.

Glenn A. Reece

Friends and the "Whole Church"

Alexander C. Purdy; T. Canby Jones

Glenn A. Reece, Alexander C. Purdy, Richard P. Newby and T. Canby Jones represented the Five Years Meeting of Friends at the recent conference on "The Nature of the Unity We Seek," a Faith and Order Conference sponsored by the World Council of Churches, the National Council of Churches and the Canadian Council of Churches, at Oberlin, Ohio.

Other Friends attending were Preston Roberts, Lydia Stokes, Frances Compter and Richard Taylor. Members of the small Friends Meeting in Oberlin held a fellowship tea, inviting all Friends present for the Conference to a small "Quaker ecumenical gathering." Glenn Reece and Richard Newby, on the Sunday during the Conference, which was held September 3-10, had fellowship in Cleveland with the West Park Friends Church of Ohio Yearly Meeting.

The American Friend, in this issue, reflects the meaning and the atmosphere of that Oberlin Conference in three ways: Glenn Reece on the editorial page tells what impact a conference of this sort had on him; Alexander Purdy of Hartford Theological Seminary, writes of the effect Friends have on ecumenical thinking and the effect of the ecumenical movement upon local meetings; Canby Jones of Wilmington College, in describing some of the personalities he met at Oberlin, makes such an ecumenical gathering more real to us.

The Life of the Local Meeting and the Ecumenical Movement

These words are written during attendance at the North American Faith and Order Study Conference held at Oberlin, Ohio, September 3-10. In this article, it is my purpose to point out a significant contribution to the ecumenical movement which is being made in our time and which should have a considerable appeal to Friends.

In all gatherings of the World Council, whether large or small, Friends are somewhat embarrassed and no doubt we are embarrassing to others. The sources of this embarrassment are several. First, most Friends do not find the statement of the basis of the World Council satisfactory. We could wish that it read, "a fellowship of Churches which accept Jesus Christ as Lord and Savior" instead of "God and Savior". The latter is, many of us believe, neither in accordance with the New Testament nor is it good theology. This position Friends share with many others and even an official paper can say, "Theologically speaking this basis is probably not the best that could be found" (The Story of the World Council of Churches, page 16). Apparently the text of the basis is not likely to be altered in the near future for reasons that cannot be set forth in detail here. I think Friends should continue to give their witness at this point. We can and should, I believe, con-

tinue our membership in the World Council because of the repeated assurance that this basis is not intended to be a creedal statement. Its purpose is "to remind us of the fact that our unity is not found in ourselves but in our common relatedness to a common Lord."

Second, we are embarrassed by the emphasis on theology, on the sacraments, and on the clergy. Our historic protest against "notions" as a substitute for authentic spiritual experience makes Friends suspicious, perhaps unduly so, of theology. Perhaps we tend to be theologically naive and open to superficial systems of thought so long as they are not labelled "theology." We are not likely to contribute much to theological discussion except perhaps as we insist on the relevance of the doctrine of the Holy Spirit which ecumenical discussions have tended to neglect. We should continue to insist that theologians translate what they have to say into terms laymen can understand. Actually theologians are not more guilty here than say lawyers or scientists but they do need constant reminders that they are dealing with immensely important issues for the whole of mankind and that it is imperative that they discipline themselves to be understood by ordinary folk. In the matter of the sacraments, Baptism and the Lord's Supper, Friends are linked

with the Salvation Army — somewhat to our and no doubt to their surprise — because we do not observe the sacraments by outward symbols. It is not easy to explain our belief in Baptism with the Holy Spirit and our conviction that every genuine meeting for worship is a meeting with the Real Presence of the Living Lord to those who associate the very word sacrament or ordinance with the outward symbol and who take it for granted that both sacraments were established by the Lord and commanded to be repeated by Him. We have a continuing witness here and many documents of the World Council contain our testimony. Similarly our radical reading of the priesthood of all believers and our recognition and recording of ministers as over against the ordination of the clergy has a continuing relevance for the ecumenical movement and is quite generally recognized as a valid contribution.

If as Friends we have something to give, we have also much to learn. The ecumenical movement seems to me to be achieving a new dimension. It has stressed most helpfully the length and breadth of the Christian mission in the whole world, shaking those who have eyes to see out of their narrow provincialism. We have been helped to see that the new churches in Asia and Africa are rapidly becoming indigenous; that they are ready now to speak out in their own way; that they have a forceful message of Christian unity over against the tragic divisiveness of the Gospel as proclaimed by our sectarian voices. We have been helped to see how the Christian message of service and love to the refugees, the dispossessed, the naked, the hungry, and the shelterless could only have been effectively given through the united agencies of the united Church. Something of the scope and power of a united Church has been sensed by many in our churches. But a new dimension is needed.

The new dimension is depth and particularity. The local church too often thinks of its life as a center of concentric circles: the denomination, the council of churches, the varied relationships linking it with other bodies of Christians more and more remote. At the final limit is the Ecumenical Church with which, in spite of the

most valiant efforts, the individual and the local Church stand in a most tenuous and uncertain relationship. If we could see that every aspect of our local life as a congregation is ecumenically conditioned a great new understanding of the relevance of ecumenicity would dawn on us.

Consider a single item of the life of your meeting. Who are the folk making up its membership? Are they of one race, one tradition, one color of skin, one economic and social stratum, one intellectual and cultural level? Well yes, most of us would have to say, I suppose we are pretty much alike in these respects. It is this likeness one to another that makes ours a congenial group. The sociological factors in the fellowship of Christians are unquestionably powerful and it would take a bold man to reckon with accuracy where these secular group influences leave off and where the distinctively Christian motivation begins in the process of creating a local church. Perhaps it is unnecessary to analyse in this way. The record in Acts of the beginnings of the Christian Church would seem to indicate that the first followers of Jesus came from a common background of cultural and even religious life. But they found themselves faced with tremendous decisions. Should Gentiles be taken in without coming through the Jewish gateway? Should slaves as well as free men belong to the Body of Christ? These were ecumenical questions. They had to be faced and there is plenty of reason for believing that the wrestlings with these and like issues were painful and often deeply distressing. But we of far-off America would not be Christians today except for the ecumenical decisions of those little Christian groups in Palestine, Asia Minor and Greece.

What I am trying to say is that every act of the worship of One God, every proclamation of faith in the saving power of Jesus Christ, every call for Christian character and Christian service is basically ecumenical in nature. The world-wide character of the Christian message is tested in the simplest, homeliest, most ordinary decision of the local congregation. Paul did not write to the Corinthian Church. He wrote to the Church of God in Corinth.

Alexander C. Purdy

PLAIN SPEECH

A Time for Boldness

It is increasingly evident that the problem of disarmament will never be solved except by some really bold step. This is why many have felt such hope in President Eisenhower's repeated proposals concerning "open skies." One does not have to think very deeply to realize how revolutionary and creative this proposal really is. What chills so many hearts is the reasonable fear of surprise attack, made possible by secret build-up such as was experienced at Pearl Harbor in 1941 and in Korea in 1950.

To fear that this might be done with the fantastic weapons of our generation is not to be timorous, but wise. Paper disarmament without inspection is worthless; therefore inspection is the key. The dream is of a world in which all men can dwell under their own vines and fig trees and where none can make them afraid. If the plan of open skies, coupled with correlative ground inspection, can be put into full effect, much of the basis of world tension will be removed.

Though it is true that, in the present stage of negotiations, the Russian leaders have seen fit to cast ridicule upon the idea of open skies, it is not self-evident that the people of Russia will consider

the idea ridiculous, providing there are ways of bringing it to their attention. Perhaps they will realize, as Charles Wells has pointed out, that the real fear of the Russian leaders is not that others will see their armaments, but that others will see and photograph their slave labor camps. The Russian people need to know that something is being hidden.

It is important to point out that the revolutionary idea will not be appealing unless it is presented in a really bold way. Piecemeal inspection of a certain number of square miles here, and a certain number of square miles there, will not suffice, for the simple reason that the most important areas will almost certainly be those exempted from the plan. That is why we can take great satisfaction in the boldness of the suggestion of John Foster Dulles, which is that no area, whether of North America or Western Europe or Russia or Siberia, be exempt. It is painful to realize that the opposition to this bold plan may come, not only from the Soviet leaders, but from many of our own people. If the open skies proposal is merely a propaganda device, it deserves to fail, but if it is a genuinely sincere effort to make a break in the ice jam of the cold war, it is a thing of wonder.

Elton Trueblood

Personalities at Oberlin

My personal encounters with outstanding people were a high light of the Faith and Order Conference at Oberlin.

The Right Reverend Angus Dun, Protestant Episcopal, bishop, diocese of Washington, D. C., and chairman of the Oberlin Conference. Bishop Dun is a slender elderly man who wears high top shoes and pince-nez glasses. He has a kindly mien and a genial wit. In his opening message to the conference, Bishop Dun called us in a deeply moving way to a "godly sorrow over our divisions and our separations which will turn us into patient seekers for that true household in which we can all be at home." What deep

and loving concern for church reunion flowed through this servant of the Lord in these concluding words.

Dean Walter Muelder of Boston School of Theology presented a very penetrating paper to the conference on Thursday evening. Muelder pointed out that executive secretaries of church boards who usually outlast the persons on the boards to which they are responsible are in danger of becoming far more autocratic than any bishop. At the conclusion of the address Bishop Dun arose and said quietly, "I have a new reason tonight for thanking God that I am only a humble bishop and not in the exalted and dangerous position of an executive secretary!"

The whole room was convulsed with laughter.

After Bishop Dun movingly read the prayers for church unity in the closing service for worship, I turned to some of my Lutheran and Quaker friends and said, "How can anyone oppose the Apostolic succession when it is incarnate in a man like that?"

* * *

Dr. Robert L. Calhoun, United Church of Christ, Pitkin Professor of Historical Theology, Yale University Divinity School. Robert Calhoun is a tall strapping farmer with unruly hair. He has a keenness of intellect, a precision of thought and a gift for putting things simply, which are all seasoned by a deep faith. On the first evening of the conference he gave an address which in addition to presenting beautifully the historic teachings of Christian faith pointed up the important fact that churches in the ecumenical movement are learning that we should seek less to air and understand our differences, an important but inconclusive process, and more to bring our problems and differences to God to find a solution from His viewpoint.

Dr. Calhoun was a consultant in my study section on doctrinal consensus and conflict. In our discussions he was always stressing the need for an inclusive theological approach. For instance, one morning we went round and round on the issue whether the Faith and Order movement should say that unity in doctrine or a rediscovery of mission was more important to our search for Church unity. Calhoun briefly suggested that doctrine and mission are not "serially but organically related." One cannot precede the other but both are necessary to the whole.

The outstanding trait of Robert Calhoun is his keenness to see the validities in an "opponent's" argument and gently to suggest needed modifications. Embodied in a man like Calhoun, theological discussion never descends to divisive controversy but becomes a uniting experience of faith.

* * *

The Very Reverend Eusebius A. Stephanou, Greek Orthodox, Sub-dean, Holy Cross Greek Orthodox Theological School, Brookline, Mass. The Reverend Stephanou is a young man of medium build, swarthy complexion and black goatee, dressed in clerical garb.

John R. Mott used to say that the ecumenical movement included everyone from the Greek Orthodox at one extreme to the Quakers at the other. The truth of Mott's statement was often delightfully brought home to me in our section at Oberlin. Stephanou would needle us all, Roman Catholics and Protestants alike, for being members of a perverse western Christianity whose only salvation lies in our eventual return to the true church unity preserved in the ancient Orthodox tradition. One morning I presented the 17th century Quaker view of Scripture which insists that the Bible is not the Word of God but a declaration of His Word (which is Christ); that final authority is not the Bible but the Holy Spirit. We all roared with laughter when Stephanou spoke up and said, "I never realized before that the Quaker tradition and the Orthodox tradition had much in common but on this point we agree exactly." It's striking that the two "most divergent" traditions would find points of deep agreement.

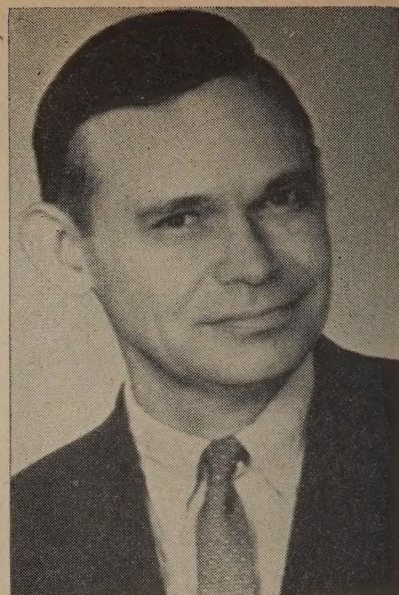
The bond of deep Christian love which I feel for these men and others typifies the depth of fellowship and mutual trust all of us know at Oberlin. The *koinonia* of the early church bound us all together with ties far stronger than our doctrinal and organizational differences will allow our minds to admit.

T. Canby Jones

Young Friends Seminars

The Youth Department of the Five Years Meeting will sponsor five Political Education Seminars for High School students this year, the first one to be held October 28-30. The seminar series has proved one of the most successful and helpful of Youth Department activities, with nearly 100 Young Friends participating last year.

Two fall seminars will be centered around the United Nations in New York: October 28-30 and November 25-27. Three spring seminars will be held in Washington, D.C.: February 13-15, March 13-15, April 10-12. Wayne Carter will direct these seminars; Virginia Williams will coordinate the United Nations part of the programs. Interested Young Friends should write the Youth Department, 101 Quaker Hill Drive, Richmond, Indiana. Registrations must be in two weeks in advance.



Landrum Bolling Named Next Earlham President

Landrum R. Bolling will become the eighth president of Earlham College in 1958, succeeding Thomas E. Jones. He has been serving as General Secretary of the College since 1955. He first joined the Earlham faculty in 1948 as professor of political science.

A graduate of the University of Tennessee with a master's degree from the University of Chicago, he has served on the faculties of Brown University and Beloit College as well as Earlham. A journalist and lecturer, he has been president of the Worldwide Press service since returning to the United States after serving during World War II as a war correspondent. He has also been chief of the Overseas News agency and is a well known lecturer.

A member of the Society of Friends, he is married to the former Frances Morgan, daughter of Arthur E. Morgan, one time president of Antioch College. They have five children.

Landrum Bolling has spoken often to Friends groups. He wrote a number of articles for *The American Friend* in 1956 on international affairs.

Prior to Landrum Bolling, Earlham has had seven presidents: Barnabas Coffin Hobbs, Joseph Moore, Joseph John Mills, Robert Lincoln Kelly, David Morton Edwards, William Cullen Dennis, and from 1946 until the present, Thomas E. Jones.

Quaker Study Tour

A small group of Friends has again, for the fifth year, joined in a Summer Study Tour, sponsored by the Friends World Committee for Consultation. The purpose is to strengthen and deepen the life of the Society of Friends through this experience of leadership education.

This summer tour program started in 1953 with six members taking part. The number has increased to ten the past two summers. Members of the group this year came from a great variety of places and backgrounds. They included B. Tartt Bell of High Point, North Carolina, director of the southeast office of the American Friends Service Committee; Elsie Bergman, elementary teacher of Seattle, Washington; Karl Fagg, agronomy student at Oregon State College, Corvallis; Kumiko Fukai, graduate of the International Christian University at Tokyo, Japan; Betsy Gidley, music teacher at St. Stephens Episcopal School at Austin, Texas; Virginia Leinaw, Santa Barbara College, Santa Barbara, California; L. Willard Reynolds, Friends pastor at Earlham, Iowa; Madelein Y. Stephenson, a Meeting worker and former AFSC employee at Berkeley, California; Hibbart Thatcher, graduate student in Social Science at the University of Tennessee at Nashville, Tennessee; and Nancy Torres, seminary student at Matanzas, Cuba.

Most of the members attended the Wilmington Conference of the Friends in the Americas. Taking off from there, we stayed overnight at Barnesville Boarding School, enroute to Pendle Hill near Philadelphia.

At Pendle Hill we were welcomed into the regular summer session. We were one big family of around fifty students, plus some twenty-five faculty and staff people. Here again our experience was further enriched by the

wealth of variety of backgrounds. Students came from five continents and many countries: Tasmania, Japan, Formosa, Nepal, Finland, Hungary, Austria, Germany, England, Ghana, Cuba, Canada, the U. S. A. — and Texas. As one family we washed dishes, swept floors, played volleyball, went on tours and bird-hikes, visited Meetings, attended lectures and discussions, and met in daily worship. Differences of race and color, national origin or denominational connection only made our fellowship the more rewarding.

The courses offered at the summer term were stimulating and helpful. Outstanding were the lectures by the two Maurices — Maurice Creasey of Woodbrooke School, England, on "Jesus Christ in Early Quakerism," and Maurice Friedman on "The Biblical Covenant." J. Floyd Moore of Guilford College led a very fine course on the "Principles and Testimonies of the Society of Friends." A. J. Muste, longtime leader of the Fellowship of Reconciliation, discussed "The U.S.A. in 1957." Many of the students delighted in an introduction to "Color and Design in Arts and Crafts" taught by Alexandra Docili. And most of them took part in the play reading and studies in modern drama led by Chouteau Chapin.

Many outstanding leaders in American Quakerdom were met in our visits to the Service Committee headquarters and historic Meeting Houses in Philadelphia, Quaker House, the Friends Center and the United Nations in New York City, the Friends Committee on National Legislation offices in Washington, D. C., and the Florida Avenue Meeting there, which we attended on Sunday, and at Richmond, Indiana.

Our two-day visit to the headquarters of the Five Years Meeting at Richmond concluded the tour. We were entertained at the

Quaker Hill hostel. Under the guidance of Eleanor Zelliott, we viewed the attractive new headquarters building of the Five Years Meeting, met a number of officials and staff members, learned more about the working of the pastoral system, and were briefed on the organization, program and outreach of this the largest segment of Quakerism, including its mission fields.

The experience of being a family of Friends, into which we so naturally came at Pendle Hill, we will now endeavor to expand to Friends around the world. By intervisitation, conferences, literature, and mutual cooperation in programs of outreach and service we will try to learn to love one another, to share the best we have with one another, and to experience more of what it means to be truly members one of another in the body of Christ.

L. Willard Reynolds

Prayer

If my life is to be lived as a friend of God, to be lived in response to discerning love of God, how can I do other than to lay my desires and longing before him for review and plead the case for them if I feel strongly about them? . . . It does not matter where or with what petitions we begin in prayer. What is really important is where we end, where we were brought to in prayer. The real question to ask of ourselves after prayer is: Were you faithful? Did you yield?

From *Prayer and Worship*

Douglas V. Steere

* * *

I can say one thing: since my heart was touched at seventeen years old I believe I have never awakened from sleep, in sickness or in health, by day or by night, without my first waking thought being, how best might I serve my Lord.

Elizabeth Fry

YEAR DONS THE PURPLE

The color of autumn is purple this year.
Trees wear purple cloaks or accents and crowns;
Some trees with violet auras appear
To wrap gauzy stoles over bright printed gowns.
Purple edges the clouds—lilac dapples the light—
The day greys to twilight like lavender ashes,
And even the stars in the plum-colored night
Are amethysts twinkling in pink-purple flashes.

Fleta Pierce Newlin

AUTUMN ANTITHESIS

Across the fields, behind the trees,
The sun is setting, night is lifting,
And he who watches closely sees
Color rising, dark down-drifting.
Now field and sky, by color spanned,
Are splendidly reversed—our eyes
See twilight resting on the land
And autumn spread across the skies.

Fleta Pierce Newlin

Drawn To Jamaica

By Robert E. Cope

Robert E. Cope, minister of University Friends Church, Wichita, Kansas, and Ardelle Cope served in Jamaica as newly-married Friends missionaries in 1932. They returned in August for a two week visit, vividly described here.



When George Fox made his trip to the New World in 1671 he worked in Barbados for three months and then, as recorded in his *Journal*, "found drawings to Jamaica."

The founder of the Religious Society of Friends had never been in that beautiful island, but his sentiments are readily understood by anyone who has ever visited, lived or worked there.

And so it was that Ardelle Cope and I, having first gone for missionary service in 1932, "found drawings to Jamaica" to observe our twenty-fifth Wedding Anniversary. Packing our necessary belongings and taking with us our son Philip, age fourteen, we headed toward Miami, Florida, where, on July 30th, we set sail for Port Antonio aboard the S/S Evangeline.

Met at Port Antonio by Gladys Smith Jones, we were driven twenty-five miles to the ever hospitable home, Stone Haven, which she and Fred Jones maintain near Happy Grove School and Seaside Friends Church. With Stone Haven as base, we proceeded to enjoy two weeks of friendly visitation, renewing old acquaintances, sight-seeing and just plain relaxing.

What impressions does one receive after twenty-five years? That question is somewhat involved by reason of the fact that I visited Jamaica in 1941 when the Yearly Meeting was established and again in 1947 as guest speaker for the Young Friends Conference. My impressions, are cumulative. However, there are a few which I would like to share, for whatever they are worth, with American Friends.

* * *

One cannot go to Jamaica these days without sensing the growing spirit of national self-determination prevalent in many parts of the post-war world. Among the laborers and peasants it shows itself in new demands for workers' rights, higher wages, increased education for their children, better housing and less subservience to the "upper classes."

Among the educated, the cultured, the wealthy, the new national pride is revealed in demands that Jamaicans assume leadership in all branches of government, business, education and religion.

The trend toward Jamaican self-determination is reflected — as it should be — in the life of the Religious Society of Friends. Jamaicans are taking more places of church leadership. I attended two Monthly Meeting sessions. In each instance, the two clerks were Jamaican Friends. Twenty-five years ago, the Presiding Clerk would normally have been American or English.

At the present time, the heads of three important Friends educational institutions are Jamaican. The Yearly Meeting Clerk is Jamaican. The Yearly Meeting Treasurer is a young Jamaican government employee. And thus it goes—encouragingly so.

Another vivid impression of the 1957 Jamaica has to do with two rapidly developing, large scale commercial operations — the mining of bauxite ore and a mushrooming tourist trade. These are profoundly affecting Jamaican economic and social life.

* * *

In this Jamaica, reaching toward national selfhood and beginning to taste the fruits of modern economy, there remain many unsolved problems.

One of them is population pressure. The average yearly increase is forty thousand people. In the past twenty-five years the population has jumped from slightly more than one million to more than one million, five hundred thousand. As a result, many Ja-

maicans see little future for themselves at home, and they are emigrating to Great Britain and the United States. These emigrants are usually the most aggressive and best trained workers, and their leaving Jamaica is creating a dearth of skilled labor.

The population increase is making heavy demands for more and more educational facilities. Qualified teachers and educational equipment are at a premium on all levels.

Despite increasing governmental attention to land settlement and housing schemes, the vast majority of low income Jamaicans still live in what are, by any standards, small, inadequate, flimsy huts and shacks.

Overcrowding of large families, casual sexual standards, poverty, lack of wholesome recreational and community interest—these all contribute to wide-spread immorality which American workers find difficult to understand and perplexing to deal with. Alcoholic addiction is an increasing problem in all levels of society.

Yes, the problems are there, but the opportunities are greater, and it seems to me that the Society of Friends never faced a greater challenge in Jamaica than at the present time. Although remaining numerically small after seventy-five years of service in the island, Friends have produced some outstanding leaders in Jamaican life, and the reputation of Friends is far out of proportion to their numbers.

One Friend, a Monthly Meeting Clerk, is an elected member of the Legislature; another is principal of Shortwood Training College, Jamaica's leading teacher training school for women. Another Friend teaches at Mico Training College for men teachers. Three Friends are physicians, one of them a district medical officer, and another head of a Kingston hospital. A young Quaker dentist is beginning a thriving practice in the capital city. A number of Friends are in government service and others are responsible community leaders in education, business and agriculture.

* * *

It is unfortunate that Friends have not produced church leadership commensurate with their community leadership. Two young men are preparing for pastoral service, but, meanwhile, with the

withdrawal of American leadership, the resignation of one Jamaican pastor and the imminent retirement of another, the problem of church leadership is critical.

It is probable that the days of American pastors for Jamaican Friends churches are coming to a close, but they are not yet ended. An urgent need just now is for one or two American pastors — well educated and trained, spiritually sensitive, experienced, poised and diplomatic — who can go to Jamaica and help Friends take advantage of the present opportunities. Some of their work would necessarily be administrative, but ought to be largely advisory.

With the pressing demands for more and more educational facilities, Happy Grove Secondary School will play an increasingly important role. Fortunately, the inadequate classroom arrangements are being partially met with the erection of a new classroom building and a library. It is anticipated that the government will grant scholarships for approximately 60% of Happy Grove students beginning in 1958. The erection of the classroom building thus became an imperative necessity.

Another of Jamaican Quakerism's "musts" is for a vital, active church or center in Kingston. Friends in Jamaica and the United States have discussed this problem many years, and abortive attempts have been made to meet it, but no satisfactory arrangement has yet been made.

A small, concerned group of Kingston Friends hold an unprogrammed meeting for worship at the Friends Center. This type of Quaker practice, however, does not attract or hold the many young Friends coming in from the country. They have been accustomed to the pastoral meetings, and they soon drift away and are lost to Friends. With a fine location and building — now largely rented for offices — it appears to me that Friends should thoughtfully and prayerfully set about enlarging the Kingston Friends work. That work should attract scattered Friends in the area and command the utmost community respect. This is one of the places where the type of pastor to whom I have referred could profitably be used.

* * *

Returning to Jamaica after twenty-five years, one is impressed anew with the wholesome, lovable

characteristics of the people. The peasants and workers retain an innate dignity and pride which the casual tourist does not sense. For instance, I wanted to take a picture of a boy on a donkey. I offered him one shilling. He refused and rode on. I'm sure he could have used that shilling, but he was not going to have his picture taken in his old garments and then displayed in far-off America.

The Jamaican peasant is polite, loyal and often effusive in his demonstrations of friendship. (We did sense, however, a certain reserve or aloofness toward "white" visitors which was not so apparent a quarter of a century ago. This, seemingly, is one more indication of the growing Jamaican spirit of independence.) When the Jamaican really experiences religion he means business. He has many temptations and frequently falls down, but his religious intentions are of the best. He does need guidance in helping him understand Quakerism's basic wholesome spiritual emphasis as compared with the religious formalism or the uncontrolled fanaticism which he sees in many places.

The Jamaican peasant, small farmer or worker is industrious, contrary to impressions gained by the casual visitor. It is inevitable that the tropical climate should affect his ability to continually apply himself, but anyone who has lived with the people and known them appreciates what it takes to break stones by the roadside day after day — what it takes to walk miles into the hills for land cultivation — to walk miles to market for the purpose of selling a little produce.

It is impossible to revisit Jamaica after twenty-five years without paying humble tribute to the Quaker leaders who across many decades have helped keep the lamp of faith burning there. Mary E. White, at 93, a veteran of sixty years, long retired from active service but still deeply concerned; Sada F. Stanley after 57 years in Jamaica continuing to give her assistance through service on boards and committees; Charles and Mabel Vincent carrying on a fine constructive work in the Buff Bay area although Charles has now reached retirement age and faces health problems; Gladys Smith Jones and Martha White Miller, now busy homemakers and com-

munity leaders, but never too busy for the interests of Jamaican Quakerism; Zephaniah and Frances Cunningham, carrying heavy loads of responsibility in the Highgate area and in Jamaica Yearly Meeting of which Zephaniah is Presiding Clerk.

These men and women, in addition to many other church leaders, continue to be sources of inspiration for me. They have worked so valiantly and contributed so much to God's Kingdom in Jamaica.

* * *

I cannot close my observations without returning to the opening theme. In these days, with Jamaican Quakerism facing enlarged opportunities and reduced leadership, are there not some dedicated, splendidly equipped American Quaker leaders who will feel drawn to Jamaica to share the opportunities there? Cannot American Friends, through greater Missionary giving, feel drawn to Jamaica until the Jamaican Church will have adequate resources to carry on the work it needs to do?

This is a field where many dedicated lives have been invested since Evi Sharpless, in 1881, presented to Iowa Yearly Meeting his concern to do evangelistic work in the West Indies. Good seed has been sown, and a splendid harvest is being reaped. The harvest is not yet finished, however, and American Friends are called to continue sharing their loves, their prayers, their financial resources and their dedicated leadership with Friends in Jamaica.

Fifty-seven years ago, Gilbert Bowles wrote a book entitled *Jamaica and Friends' Missions*. Its purpose was to inspire Iowa Friends in the missionary project they had undertaken. His closing words are just as pertinent now as they were in 1900. With them I conclude: "When Christ 'looked upon the multitudes,' he had compassion upon them. Peter, seeing the lame man at the gate said, 'Such as I have give I thee.' The law of human action — knowing, feeling, willing and doing — applies with increasing power to Christian work. To look upon Jamaica with the eyes of Christ is to have the soul aroused to service on its behalf. The crystallization of vision into action is God's way for men to become co-workers with Him."

The Sunday School Lesson

Prepared by John C. Harvey

October 27

Using or Abusing Our Freedom I Corinthians 8

This lesson is an especially good one for Quakers and for Americans in general. We have argued loud and long for freedom which we have not learned very well how to use. Many have died on the battlefield for liberty which has been abused by some of their descendants.

Is it because we have not fully matured in our thinking and in our Christian experience? Many people are being attracted to Friends today because of the freedom of belief and practice which they see in Quakerism. We are thankful for this freedom, but what are we doing with it? And how are we relating ourselves to others in our movement who do not see things as we do? It is time for us to examine our liberty of thought and action in the light of this lesson today. There is something superior to freedom, and that top value is Christian love.

In nearly every Christian church we would find the different "parties" referred to by Paul in this chapter of I Corinthians. Whenever there is a border-line issue and a difference of opinion as to whether or not a Christian would do certain things, there is usually a group who say that it is all right for a Christian to do them. They know that "an idol has no real existence" — that what they propose to do does not damage their own relationship to God. But there are other groups. There are always some who are not sure which way is right. And there are usually some who firmly believe that "no Christian would do such a thing."

Friends have emphasized the individual conscience very strongly, and such a continuing emphasis is needed in a world which tends to engulf the individual in its mass movements and group controls. But individual freedom needs to be tempered and guided by loving consideration for others. If a practice which one man follows with a clear conscience causes another to yield to a temptation, then the first man ought to ask himself rather seriously, "Am I really free to do this?"

One hesitates just a little to mention the beverage alcohol problem specifically, since there are many other issues in which personal freedom is set in opposition to the conscience of others. However, the Christian Church needs to say it clearly and say it often—it is not an individual issue as to whether or not a person should drink intoxicating liquor. Those who have been injured for life and those who have had relatives and close friends killed by drunken drivers would not say that it was the driver's right to drink if he chose to do so. If anyone chooses to live a completely hermit-like existence, with no thought of others in present or future generations, then it might be his right to choose on an individual basis. But "no one lives to himself and no one dies to himself." We are bound up in the bundle of life, and if we do not choose to act lovingly we thereby harm many others besides ourselves.

Questions: How aggressively should we thrust our convictions into the thinking of a group, even when we know we are right? Are we willing to let our convictions be examined by our Christian fellowship, and can we keep on loving those who question our convictions?

November 3

The Spirit of Christian Worship I Corinthians 11

In studying this lesson, the reader should begin with verse 17 rather than with verse 20. For added background of understanding, read I Corinthians 10:14-22.

Many readers may wonder just what there is in this lesson for Quakers, since it deals with the sacrament of The Lord's Supper. When we begin to see that it is the *spirit* in which people try to have the Communion that Paul is talking about, we discover that there is much that Friends can learn from this lesson. We do have communion. We are invited to Christ's table. The question with us is the same as it is with other Christians — will we come to that table in the right spirit, or will we come in a selfish or factious spirit?

Holding the observance of The Lord's Supper in connection with the love feast was a practice which apparently disappeared very early

in church history. Perhaps it was necessary to draw this line of demarcation between their social gatherings and their meetings for worship. There is evidence in the lesson today that greed and clannishness might have brought about the necessity for separating the two kinds of gatherings.

There is an attitude revealed in the Corinthian church which seems to be a very common human attitude. We all tend more or less to associate with the few people whom we like the best. If we become too clannish, we shut out others from our friendship. In the church, this should not happen, but it does. And it is not just the "upper class" that holds together exclusively. The church should be the least exclusive of all organizations. Someone has pointed out that when we invite guests on a social basis, we have a right to invite whom we will. But we do not issue the invitations to the Supper of the Lord. He does. To presume to come as a favored guest is utter folly, for we all appear there on the same level.

To put it more positively, we all need to be very considerate of one another's needs in our church life. Some may come late to the Lord's table — let us rise and help them to share fully in communion with Him. Some may hold back more than others, and some may be unable to find their way without our help. Tenderness in this regard will help us to partake worthily of the Body and Blood of Christ.

When we truly worship God, when we truly receive Christ in spiritual communion, it becomes impossible for us to attach any importance to the "price tags" which we sometimes place on our fellows. Valuing one person above another is out of place at the table of the Lord. We are all one before Him, and in His presence no one can claim special merits. The spirit of worship is a receptive spirit, for it is from God that we receive life and breath and all things.

Questions: Would we as Friends of the twentieth century lose something of permanent value if we were to join other denominations in outward as well as inward observance of the Lord's Supper?

Is there any possibility of transforming our church suppers into love feasts? Would it be desirable?

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life = Far and Near

Clyde O. and Lenna Watson, who retired a year ago after long and faithful pastoral service to many Friends Meetings, are now living at 945 Chamberlain St., Galesburg, Illinois. Clyde Watson is recovering from a major operation.

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Additions to the Friendsville Academy faculty this year include Samuel and Clarissa Cooper of Philadelphia and Wayne Lewis of Gate, Oklahoma. Norman Cardin, a Friendsville graduate, has become principal of the Academy.

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T. Eugene Coffin, pastor of the Alamitos Friends Meeting in California, and announcing clerk for the Five Years Meeting of Friends, is Yearly Meeting speaker for Kansas Yearly Meeting, held Oct. 7-13 in Wichita, Kansas. This will be the 85th Annual Session of Kansas Yearly Meeting.

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High Point Friends Meeting in North Carolina is initiating an annual Quaker Lecture to be given in connection with Homecoming Day, which is the Sunday before William Penn's birthday. This year it will be October 20, at 11 o'clock. Alexander C. Purdy will deliver the address.

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Graham Leonard, who has been serving as pastor of the Friends Meeting at Ramallah, Jordan, for the past two years during his period of alternative service to the draft, will return to the United States in October. He and Lily Abu Nasser were married on September 2 at the Brumanna Monthly Meeting of Friends at Beirut, Lebanon. They plan to study at Syracuse University during the coming year.

* * *

William Penn College will observe its annual Penn Day on October 18 with the William Penn pageant presented in the afternoon on the back campus. Three scenes in the life of William Penn will be depicted: his wedding, his conversation with his father about his intentions of joining the Quakers, his landing in America and the making of treaties with the Indians. The following day will be Homecoming Day for the College.

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Calhoun Geiger, a Florida Friend who has served as Recording Clerk of the All Florida Friends Conference, has become Peace Education Secretary for the regional office of the American Friends Service Committee located in High Point, North Carolina. Another new appointment to that office is Max Heinrich, an

Earlham graduate, who has been working as Projects Director for the Richmond Regional Office. He will serve as College Secretary in the southeast AFSC office.

* * *

J. Floyd Moore was given a special welcome at the pre-school convocation of the Guilford College faculty and staff held September 13-14. He is returning to Guilford College after serving as pastor of the Lynn Friends Meeting in Massachusetts and working for his doctor's degree at Boston University. Together with Frederick Crownfield, Professor of Religion, and Daryl Kent, Associate Professor, Floyd Moore, who is also Associate Professor in this field, will promote the cooperative program with North Carolina Yearly Meeting and the new courses being established to lead to a graduate degree in religion.

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Pastoral changes in the Five Years Meeting of Friends which have recently come to the attention of this journal include: in Western Yearly Meeting, the calling of Kenneth Myers of Paoli to the Newberry Meeting as pastor, succeeding James Dixon; in Iowa Yearly Meeting, service by Lester Figgins, formerly of Noblesville, Indiana, at the Liberty Meeting, and service by Roy M. Norman at Greenville; in Wilmington Yearly meeting, Kenneth Munson, of the United Seminary, will serve the Spring Valley Meeting, Fred Brandauer, also of the Seminary, will serve at New Burlington, Elsie Dodd will serve at Clear Creek and Raymond Chapman will serve the Springfield Meeting.

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Floyd Schmoee of Seattle, Washington, who has directed the well-known "Houses for Hiroshima" and "Houses for Korea" projects, has started a "Wells for Egypt" project. The Egyptian Ministry of Social Affairs and Labor has welcomed their aid on a project the government has undertaken near El Arish on the Sinai Peninsula. No workers will be sent to Egypt, but local labor and materials will be supplied through an agency set up by the government to operate the project. Gordon Hirabayashi of the American University in Cairo will serve as contact

Coming Events

OCTOBER 3-5—Executive Council, Five Years Meeting of Friends; Richmond Indiana.

NOVEMBER 22-24 — Conference on Ministerial Training; Camp Miami, Germantown, Ohio.

person. The project is part of the work of World Neighbors Incorporated, Floyd Schmoee, Director, 580 Minnesota Avenue, San Jose, California.

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George School, Bucks County, Pennsylvania, opened with an enrollment of 451 students, including 227 children of Friends, the largest enrollment of Friends in the history of the school. In the total enrollment there are students from 28 states and 8 foreign countries, including two German exchange students, one from Gertraudenschule in Berlin and one from the Jacobi Gymnasium in Dusseldorf. Representing George School in Germany at these two schools are Nancy Evans and Peter Ashelman. Returning to the George School faculty this fall is Grant C. Fraser, who for the past two years has been with the Quaker Team at the United Nations.

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Wilmington College will sponsor the Alard String Quartet for its second year in residence at the College, continuing an unusual and creative policy to bring musical opportunities to the campus and the community. Members of the quartet have received their training at the Juilliard School of Music in New York and, in the case of Marian Beers, cellist, at the Cincinnati Conservatory. Members of the Quartet will be available for individual instruction. Three formal concerts on the campus and several concerts for afternoon student gatherings are included in their schedule, as well as performances in the nearby area, public school appearances and workshops. The quartet will also represent Wilmington College during its 1957-1958 concert tour.

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High School Seminars in Washington, New York, Philadelphia and Toronto will be held again this year under the sponsorship of the Middle Atlantic Region of the American Friends Service Committee. Topics to be considered by high school students at these seminars will include pacifism, disarmament, non-violence, public housing and urban redevelopment, communism, and the role of race in world affairs. Any concerned high school student willing to do the necessary preparatory work may attend one of the seminars. Friends students will be especially interested in these opportunities. Write the Middle Atlantic Region, A.F.S.C., 20 South 12th Street, Philadelphia 7, Penna. for further information.

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Herbert M. Hadley was appointed to a

second term of three years as General Secretary of the Friends World Committee for Consultation by the Interim Committee meeting this summer. Plans for his visit to Friends in the Near East and in Southern Europe in the Spring of 1958 were approved. There will be a four month visit in 1959 by Herbert Hadley to Friends in Hawaii, Japan, Southeast Asia, India, Australia and New Zealand. At the meeting of the Interim Committee, plans were also made for the seventh meeting of the Friends World Committee, to be held September 23-29, 1958, at Bad Pyrmont, Germany. An invitation has been received to hold the eighth meeting of the Friends World Committee in Kenya in 1961, and this invitation will be considered by the 1958 meeting.

* * *

Wendell Clampitt of Eldora, Iowa, a Friend, will serve as leader of the United Nations—Washington Bus Trip to be sponsored this fall by the Des Moines office of the American Friends Service Committee. Wendell Clampitt is Editor of the Black Hawk County News at Hudson, Iowa. The Bus Trip, which is an annual affair, enables thirty-six Friends and others from the midwest to experience first hand the workings of the United Nations and nation's capitol, with the help of the Quaker Program at the United Nations and the Friends Committee on National Legislation. Included in the trip this year, which will be made October 12 through 20, will be a visit to the American Friends Service Committee in Philadelphia and a supper at the Friends Meeting House in Washington served by the women of the Adelphi Friends Meeting.

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Guilford College welcomed a number of new faculty members this fall. Dr. Chauncey B. Ives, graduate of Groton and Yale, with a law degree from Harvard and the M.A. and Ph.D. from the University of North Carolina, and author of a novel, *The Realists*, is the new Associate Professor of English. Political Science will be taught by Dr. Oscar M. Polhemus, graduate of Indiana University who has the M.A., S.T.B., and Th.D. degrees from Boston University, and who has had wide experience as a minister. Billy Lee Yates, a Guilford graduate who recently received his master's degree from the University of North Carolina, will be Dean of Men. J. Stuart Devlin Jr. will be instructor in economics and business administration, and Mary Catherine Upchurch will be Acting Director of Women's Physical Education while Helen Fortenberry is in the Netherlands teaching under a Fulbright Fellowship this year.

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Harold V. Smuck has been appointed

Principal of the Friends Boys School in Ramallah, Jordan. He and Evelyn Smuck and their three children will leave to begin a four year term in Jordan this year. Harold Smuck is now serving as pastor of the Valley Mills Friends Meeting near Indianapolis, Indiana. He is a graduate of Marion College, Butler University (B.D.) and Earlham College (M.A.). He has served Friends Meetings at Cassopolis, Michigan, Kennard, West Middleton and Lynn, Indiana; and from 1947-1950 was Young Friends Secretary of Western Yearly Meeting. He directed the Kingston Center in Jamaica for a year, returning in 1951 to become pastor at Valley Mills. He has served several times as temporary Youth Secretary for the Five Years Meeting. Evelyn Smuck is a Registered Nurse. Both have written book reviews for this journal, and Harold Smuck has frequently contributed articles.

* * *

Interest in a Quaker Theological Discussion Group shown at the Conference of Friends in the Americas held at Wilmington this summer has resulted in a continuing study of Quaker theology. A steering group of the following persons was designated: Hugh Barbour of Earlham College; Wilmer A. Cooper of Garrett Park, Maryland; Maurice Creasey of Woodbrooke; T. Canby Jones of Wilmington College; Edward A. Manice of New Haven, Connecticut; and Charles F. Thomas of Guilford College, North Carolina. The objective of the group is not to formulate a Quaker creed but to explore "more fully the meaning and implications of our Quaker faith and religious experience." Edward Manice, 380 Yale Station, New Haven, Connecticut, will serve as treasurer and will send out mailings recommended by the steering group. Anyone who wishes to be on the mailing list should send Edward Manice his name, address, and \$2.00, which will be used to defray cost of duplicating and mailing.

* * *

Walter R. Williams, General Superintendent of Ohio Yearly Meeting (Damasus) for six years, has retired from that service, and will be teaching at Malone College (formerly Cleveland Bible College) in Canton, Ohio. He is the author of a book on the DeVol family, and this summer was a member of the panel on Evangelism at the Friends Conference at Wilmington, Ohio. Everett L. Cattell, Superintendent of the Yearly Meeting Mission in India, has been called to succeed Walter Williams, and will be returning from India to assume his new position very shortly. Dr. W. E. DeVol has been chosen to take Everett Cattell's place as Superintendent in India. Other changes in the leadership of Ohio Year-

ly Meeting include the appointment of Edward Escolme, pastor at Tecumseh, Michigan for thirty-nine years, as Evangelistic, Pastoral and Church Extension Superintendent. Earl M. Smith, who served three years in that position, is now Pastor of the West Park Friends Church in Cleveland.

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Jim Perkins, Sheila Nelson, Keith Mardock, Peggy Watkins, Mac Whitney, Dan Neifert, Phyllis Barrett, Sharon Pope, and Norman Huff, Kansas young Friends, from University Friends Church in Wichita for the most part, have completed an unusual two week itinerary among Friends. They attended the Young Friends Conference at Five Oaks, Canada, and then visited Friends in upstate New York, attending Canadaigua, Geneva and Farmington Friends Meetings; in New York City, visiting the United Nations; in Philadelphia, where they were entertained by Elwood Cronk and Howard Taylor; in Barnesville, and Wilmington, Ohio; in Richmond, Indiana, where they toured the Friends Central Offices and Earlham College; and (one car load) in Indianapolis. The group was enabled to go by a grant from the Friends World Committee. They also held an ice cream social, showed a religious film, and sponsored a "Jiffy Car Wash" to pay for this extended Quaker journey. Shadrack Okava, an East African Friend, was with the group as far as New York.

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Among the new faculty members at Earlham College this year who have previous Quaker connections are: Clifford C. Crump, professor of mathematics, an Earlham alumnus of the class of 1912 who has just retired from Ripon College; David L. Frazier of the class of 1953, an instructor in the English Department; Charles E. Mathews, Earlham alumnus, 1950, with an M.F.A. at Carnegie Institute of Technology, instructor in English and speech; George M. Stabler, an Earlham alumnus of 1950 with an M.S. from the University of Wisconsin and graduate work toward a doctorate at Michigan State University, who will be in the Community Dynamics department; H. Haines Turner, graduate of Swarthmore College and Columbia University who has worked as director at Pendle Hill of field work with cooperatives and labor unions, as associate professor of economics; Dudley Carroll, a graduate of Guilford and Haverford Colleges and Columbia University, and a former teacher and dean at Guilford College, who will join the department of Economics the second semester; Elma Clark, Earlham graduate of 1916 with an M.A. from Columbia University who has formerly been Dean of Girls at Westtown and director of stu-



Centre Meeting, North Carolina

ues, and who will be social director at Earlham; and Norval Reece, graduate of DePauw, former pastor of Hadley Friends Meeting and now graduate student at Yale Divinity School, whose work as Earlham College Field Representative for the Monthly Meetings during the year will be correlated with his divinity school studies.

Friendly Fellowship

GREENSBORO, NORTH CAROLINA — Centre Friends Meeting in North Carolina observed its bi-centennial year August 17-18. On the night of the 17th a pageant, entitled "The Silver Thread," written by Beatrice Folger, was presented. It depicted the history of Centre from 1750 until the present time. The audience was thrilled as early pioneers came into view, on horseback, in a horse-drawn sled, in two covered wagons, and on foot. As the pageant progressed, with a reader narrating Centre's history, one could see that through all the Meeting's history there ran a silver thread of faith and dedication which brought Friends from 1757 to the present.

The pageant was given in front of the Meeting House with seats for about six hundred arranged. However, 1500 folks came and for two hours hundreds stood or sat on the ground in quiet reverence as the pageant unfolded. It was the largest crowd ever to assemble at Centre.

The spirit of faith and dedication had also been present as the one hundred and twenty-eight members participated in the rehearsals. "The Silver Thread" became a "tie that binds."

Centre celebration continued on Sunday, August 18. The Meeting for Worship was attended by 349 persons. A message was given by Orval Dillon, a former pastor, and special music by Wil-

lard Mendenhall, a former pastor. Hymns, silent meditation, a prayer by Seth Hinshaw, Executive Secretary of North Carolina Yearly Meeting, and comments by Elbert Newlin, pastor of the Centre Meeting, were part of the Meeting for Worship. After the Meeting, an historic marker on Highway 62, in front of the Meeting House, was unveiled. This marker was erected by the North Carolina Historical Society. A picnic dinner followed the ceremony.

Chairman of the Bi-Centennial Committee was Edgar Murrow. Phal Hodgkin, Beatrice Rockett, Myray Hodgkin and Glenna Mae Goble served on the Committee. Certainly the Bi-Centennial occasion was an outstanding event in the history of Centre Meeting, which is dear to the hearts of many Friends.

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CARMEL, INDIANA — A fellowship dinner honoring Wilbur and Miriam Beeson and their family was held at the Carmel Friends Meeting House on September 4. The Carmel Meeting supported Dr. Beeson during his first term of missionary service in Africa.

After a bountiful carry-in dinner, which was largely attended, the monthly business meeting was held during which the Carmel minister, Keith Kirk, on behalf of the Meeting, presented the Beeson family with gifts of blankets, linens and table lamps for their home in Greenfield, Indiana. The Beesons left all their household furnishings in Africa. Because of the great need, they gave all their linens to the Friends Mission Hospital at Kaimosi, where Wilbur Beeson practiced. During the coming year, he will practice medicine in Greenfield, Ind.

With Dr. Beeson on furlough, the Carmel Monthly Meeting will continue its mission project during the coming

year by supporting Ellis Adams of Spice-land Meeting, who is going to Africa as a special agricultural missionary.

Friends World Committee

In 1937 Friends from 26 countries gathered at Swarthmore and Haverford Colleges for the second world conference of Friends. At that conference, the need for a new organization among Friends on a world scale was pointed out, an organization that would be consultative and that would aid Friends in sensing their common aims and tasks.

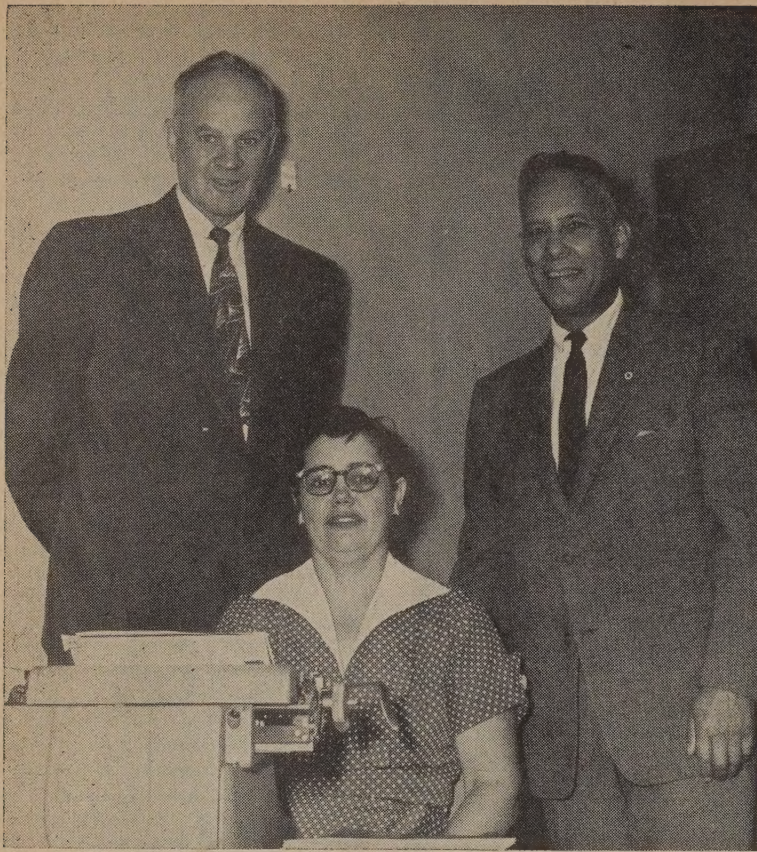
A special meeting was held to which representatives from every group in the world were invited to consider ways and means for future cooperation among Friends. A plan was adopted "without any dissent whatsoever" and approved by the conference at large to establish what later became the Friends World Committee for Consultation. Carl Heath and Frederick J. Tritton were asked to serve temporarily as Chairman and Secretary of the new Committee. Invitations to join the new movement were sent to the various Yearly Meetings throughout the world and by 1939, forty-eight of the fifty-four autonomous groups of Friends had appointed representatives to the new body.

It has now been twenty years since the first steps were taken to form the Friends World Committee. In celebration, the American Section is setting up a series of anniversary dinners throughout the country to (1) focus the attention of Friends on the purpose and work of the Committee and (2) raise money with which to operate more effectively. Plans are already under way for dinners from Boston to Whittier, California, and from Canada to North Carolina.

Clarence E. Pickett has agreed to give a week's time to speaking at several dinners in the mid-west, including the semi-annual meeting of the F.W.C.C., American Section, in Minneapolis October 11-13. Sumner Mills spoke at the dinner held at Sandy Spring Friends Meeting House, Maryland, September 28, and other speakers are also being drawn into the service.

The financial goal of the F.W.C.C. is one thousand dollars for each year of age, to be used for visits to Friends families and Meetings in various parts of the world and also to establish the American Section on a more secure financial base.

Friends are invited to attend the Semi-Annual Meeting of the Friend's World Committee, beginning 4:00 p.m., October 11, at the Friends Meeting House in Minneapolis, Minnesota. Reports and messages will be given by Richard P. Newby, Elwood Cronk, Errol T. Elliott, Joseph R. Karsner, and Clarence E. Pickett.



Disarmament Conference

Benjamin Seaver (right above), Peace Education Secretary of the Northern California American Friends Service Committee office, has been released from his duties there for a short period this fall to get plans under way for the Friends Conference on Disarmament. Shown above with him are Audrey Scott, his secretary for the period, and Milton Hadley, newly appointed Secretary of the Board on Peace and Social Concerns of the Five Years Meeting, with whom he will work. His temporary office is in the Friends Central Offices in Richmond, Indiana.

The Conference will be held March 6-9, 1958, probably in the Chicago area. It is sponsored by the Friends Coordinating Committee on Peace, which seeks to correlate the efforts of the numerous Friends peace agencies.

About 100 Friends, representing Yearly Meetings, are expected to attend. Among the leaders of the conference who have already accepted responsibilities are Raymond Wilson, Samuel Levering,

Sydney Bailey, Edward Snyder, Landrum Bolling, Benjamin Seaver, Lyle Tatum and Wilmer Cooper.

BIRTHS

EMERY — To Arthur and Carolyn Johnson Emery of Earlham, Iowa, a son, Mark Brian, on July 25.

LAIRD — To Warren and Jacqueline McCain Laird, of the Amboy, Indiana, Friends Meeting, a daughter, Jill Ellen, on September 1.

LAWSON — To Wilbert and Helen Lawson, a daughter, Emily Jane, on August 20 in Kokomo, Indiana.

LE VALLEY — To Homer and Naomi McNeal Le Valley of Xenia, Ohio, a son, Roger Neal, on August 14.

MC CONAHA — Harold and Sharon Morrow McConaha, at Xenia, Ohio, a daughter, Kelly Sue, on September 11.

MORROW — To Carl Baughn and Patti Barber Morrow of Xenia, Ohio, a son, Carl David, on September 13.

NIELSON — To Ervin and Winnette Williamson Nielson of Peshwar, Pakistan, a son, Byron William, on July 31.

ROBERTSON — To Conrad and Peggy Robertson of Russiaville, Indiana, a daughter, Tracy Jo, on March 14.

SCOTT — To Charles and Dixie Scott of Oskaloosa, Iowa, a son, Charles Merrill Scott, on July 12.

WELCHER — To Adrannas and Edna Welcher, a daughter, Amanda Lee, on August 27, at Kokomo, Indiana.

ZAVITZ — To Paul and Mary Jane Vandervort Zavitz, in St. Thomas, Ontario, Canada, on July 19, a son, Daniel Harvey.

MARRIAGES

BRANSON-BRADDOCK — Wilhelmina Braddock, daughter of Sara and Raymond Braddock of Waynesville, Ohio, to Byron Monroe Branson, son of B. Russell and Bessie Phipps Branson of Guilford College, North Carolina, on September 7, in Waynesville, after the manner of Friends, under the care of Miami Monthly Meeting.

CARTER-HITE — Letitia Ann Hite, to Everett Dale Carter, son of Oakley and Delta Carter of Russiaville, Indiana, at the Main Street Methodist Church in Kokomo, Indiana, on August 12.

CARTER-HORINE — Lois Karlene Horine to Roy A. Carter, son of Walter and Arlee Carter of Russiaville, Indiana, on August 28, at New Hope Friends Church, Indiana, Bertha Kistler officiating.

DILLMAN-WALDEN — Patricia Joan Walden to Max Dillman, on September 7, at the Russiaville, Indiana, Friends Church.

JONES-MARTIN — Janet Lillian Martin, daughter of William and Pauline Martin of Russiaville, Indiana, to Ralph L. Jones, on August 18.

KITCHENS-KENDALL — Eileen Kendall, daughter of Marcus and Evelyn Kendall of Carmel, Indiana, to Donald Kitchens, son of Mr. and Mrs. Herman Kitchens of Carmel, on August 25. Donald is a graduate of Earlham; Eileen a graduate of the Reid Memorial School of Nursing. They will live near Carmel.

KRAUSS-WOODWARD — Elisabeth Woodward, daughter of Catherine H. of West Chester, Pa. and the late Walter C. Woodward, to Mitchell E. Krauss, son of Mr. and Mrs. Murray Krauss of Riverdale, New York, on July 4 in Temple Rodeph Shalom, Philadelphia, Pennsylvania.

KREKLER-Mc MAHAN — Ezelee McMahan of Paola, Kansas, to Norman Krekler of the Akron, Ohio, Friends Meeting, in the New Hope Baptist Church near Paola. The service was conducted largely according to the manner of Friends.

PAINTER - REECE — Esther Lillian Reece, daughter of Glenn A. and Velma Leonard Reece, of Richmond, Indiana, to Robert Lowell Painter, son of Dr. Lowell and Lillian Painter of Winchester, Indiana, on September 22, at First Friends Meeting House in Richmond, with D. Elton Trueblood and the Rev. G. M. Payne officiating.

PATTON-FIERKE — Nancy Jayne Fierke, daughter of Warner and Evelyn Fierke, to Robert Patton of Logansport, Indiana, in the Union Street Friends Church on September 1. The grandfather of the bride, Everett Nixon, officiated.

SHEID-WISE — Cleo Wise to Dana Scheid on August 31, at Union Street Friends Church, Kokomo, Indiana, Norman E. Young officiating.

WOOD-JONES — Becky June Jones, daughter of Mrs. Edna Byers, Marion, Indiana, and Edward Jones, Gas City, Indiana, to Walter Lewis Wood, son of Lewis P. and Edna Wood, Jonesboro, Ind., on August 25, at the Jonesboro Friends Church, Delmer Mock officiating.

DEATHS

CATTELL — David DeVol Cattell, 26, Rebecca Jane Coons Cattell, 21, and Lisa Jeannette Cattell, two months, on August 4, in an automobile accident near Wabash, Indiana. They were both students at Marion College. Rebecca Cattell is the daughter of Herbert and Ora Fay Coons of Byhalia, Ohio, and was a member of the Byhalia Friends Church. David Cattell is the only son of Everett and Catherine DeVol Cattell, Friends missionaries for Ohio Yearly Meeting in India. He lived fourteen years in India and had hoped to return as a minister. Funeral services were held at the Byhalia Friends Church with Walter R. Williams officiating, assisted by Chester Stanley, Amos Henry and Leslie Burbick, the pastor.

DRINKWATER — Theo. Drinkwater, on September 7, at Raymond, Maine, aged eighty. She was formerly of Portland, a member of the Oak Street Friends Meeting. The daughter of Thomas and Lydia Johnston, she was born May 6, 1877. Surviving is a sister, Mrs. C. A. Woodbury Sr., of Media, Penna. Funeral services and burial were in Portland, Maine.

ELLIOTT — Olive Elliott, on August 27, at Hood River, Oregon. She was born September 20, 1872, at Lewisville, Ind., the daughter of John and Mary Gilbert. She attended Richsquare Academy and Earlham College. She was married in 1891 to Milo Elliott and lived for several years on a large farm near Dublin, Ind. The family moved to Salem, Oregon in 1903 and a year later to Newberg, where the children could have the religious and cultural advantages of a Friends community. Newberg remained her home until recent months when she went to Hood River to be near her daughter Mary. A birthright Friend, she spent her long life in devoted service to her church, the American Friends Service Committee and her community. She was a long-time member of the George Fox (then Pacific College) Auxiliary and the Newberg Wednesday Club. Her outgoing interest in people, resourcefulness and widely varied interests endeared her to a large circle. Surviving are a son, Paul of Oakridge, Oregon; a daughter, Mary Edmundson of Hood River; two brothers, Levi Gilbert of Los Angeles and Gurney Gilbert of Wilmington, Ohio; a sister, Emily Binford of Lewiston, Idaho; seven grandchildren and eight great grandchildren. Memorial services were held at Newberg Friends Church.

FERGUSON — Mary A. Ferguson, on Aug. 13, at Xenia, Ohio, after an illness of ten months. She was born December 2, 1904, near Xenia, the daughter of Charles W. and Ida Matthews Moon, and spent most of her life in the Xenia area. She was united in marriage with Larsh M. Ferguson on February 2, 1932. She with her husband and three sons united with the Xenia Friends Church where she was a loyal, devoted member and a faithful teacher in the Sunday School for several years. Her whole life was marked by a sweet Christian spirit. She is survived by her husband; her mother; three sons, Larsh M. Jr., Burton R. and Richard E.; two sisters and two brothers. Funeral services were conducted by Wilbur W. Kamp and DeElla L. Newlin. Interment

was in Glen Forest Cemetery at Yellow Springs, Ohio.

GODDARD — S. Elma Goddard, on August 26, at the Huntington Home in Amesbury, Massachusetts. She was born in Amesbury on September 11, 1882, the daughter of the late Charles W. and Susie M. Goddard, and was a life-long resident of that town. She served faithfully as Clerk of Amesbury Monthly Meeting for ten years and was Secretary of the Friends Women's Missionary Society for many years, devoting much of her time to the work for missions.

HENDRICKSON — Junie Hendrickson, on July 18, at Russiaville, Indiana, aged seventy-seven, after a three year illness. Born May 5, 1880 in Scotland, she was married to Everett Hendrickson, who preceded her in death. A step son, Roy, also preceded her in death. She is survived by a daughter-in-law, Helen Hendrickson of Russiaville; one grandson, Gene; and one granddaughter, Donna Hill of Heidelberg, Germany. Funeral services were held at Russiaville with Mary Hiatt, her pastor, officiating, assisted by Francis Brown.

PARKER — Lindley M. Parker, on Aug. 19, at Muncie, Indiana, aged eighty-nine. A life-long member of Poplar Run Friends Meeting, he lived a quiet and righteous life. He is survived by two sons, Herman A. Parker and Orval Parker of Farmland, Indiana; and one daughter, Savilla P. Johnson of Marion, Indiana. Funeral services were held at the Farmland Friends Church by John Compton, Superintendent of Indiana Yearly Meeting, assisted by Lowell, Nicholson, Minister of Poplar Run Meeting.

ROBERTS — Minnie Roberts, on September 12, in Dallas, Texas, aged seventy-eight. She was a member of the First Friends Church in Des Moines, Iowa. She was a devoted wife and mother. Surviving are her husband, D. Winfred Roberts, a son, and four daughters. Funeral services were conducted by Orlando Dick. Burial was in Des Moines.

SIMONS — Disa B. Simona, on August 14, in Fairmount, Indiana. She was born May 27, 1869. Although ill for many years, she maintained her interest in the activities of Jonesboro Monthly Meeting, where she was a member for many years. Survivors are two sons, a daughter, several grandchildren and great grandchildren. Her pastor, Delmer Mock, conducted the funeral service. Burial was in the I.O.O.F. Cemetery, Marion, Ind.

WHITE — Jane Denson Pretlow White, on August 14, in Franklin, Virginia, aged

eighty-one. She was an elder in Bethel Monthly Meeting and had been an active and concerned member for all of the Meeting's business and concerns. She is survived by a daughter and son, Mary Winston McCullough of Richmond, Virginia, and Thomas N. White Jr. of McLean, Virginia, and six grandchildren. She was interred in the family graveyard at Beechwood.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spiter, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m.; Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-8883.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-3511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.); Take bus to 108th and Western; Phone CDarcare 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister, 10729 S. Maplewood Ave. Phone CDarcare 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Unified Meeting for Worship and First-day school 10:00 a.m. June 16 through September 1, inclusive. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave. Phone MU 1-6528.

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rindard, Pastors. Phone 5634.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S.M.U., phone LA 8-9810.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado—Friends Meeting (Five Years Meeting) Sunday 10 a.m., Meeting for Worship and Study, Katherine Honold, Clerk, 4720 West 35th Ave., Ava C. Maris, Correspondent, 4128 Grove St.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2930 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Monthly Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Conoley School, 1400 Maple Avenue. First day school 10:30 A.M., joins meeting for fifteen minutes.

Evansville, Indiana—Unprogrammed meeting for worship, First-days, 10:45 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor, H. A. 5-5171, after 6:00 p.m., G. R. 6-7776. All Friends welcome.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado—Friends Church, Orchard Avenue and 25th Street, Sunday School 10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone CH-30146

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina Friends Meeting, 800 Quaker Lane. P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Friends Meeting House 2428 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

Indianapolis, Indiana—First Friends Church, 3030 East Kessler Boulevard. 9:30 Church School; 10:45 Morning Worship. Errol T. Elliott, Minister. Ruth Day, Minister of Christian Education Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida—Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVERgreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 308 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Jesse Drinnen, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Roy Knight, Minister, Richmond 70718.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone TWinbrook 5-7110.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 234 Jones, JA5-5705

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. Richard F. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

New Bedford, Massachusetts—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister, 29 Tremont St., WY6-4041.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City from May through September 29 each Sunday at 11:00 a.m.

Orlando-Winter Park, Florida—Worship 11 a.m. Sunday. Meetinghouse—Marks & Broadway Sts.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship, Phone Sy 63372. Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewese, Clerk, 1928 W. Mitchell Dr.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Bus. to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BELmont 4-3107.

Richmond, Virginia—Friends Meeting, 4500 Kensington Ave. Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m. on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazeltree Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone MELrose 9963 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

St. Louis, Missouri—Unprogrammed, Y.M.C.A., 1528 Locust 11 a.m. Phone Flanders 2-3116.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Toledo, Ohio—Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church. 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; R. Ernest Lamb, Minister, 538 Floral Drive; Phone Oxford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk; Harold Walker, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Avenue at Glenn. Church School, 9:00 a.m., Meeting for Worship, 10:00 a.m. and 7:00 p.m. Youth Groups, 8:00 p.m. Prayer Meeting, Wednesday, 7:00 p.m. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AMherst 2-3373.

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